THE

Western Conference News Letter

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THIS number of the NEWS LETTER is given over to a report of the Conference. The two articles that appear are condensed from papers given at Cleveland. It is very important that there should be a sense of unity of purpose developed among our free churches and there is no better way in which this may be done than by becoming acquainted with each other. The Conference session is for this purpose; the NEWS LETTER was established for this purpose, and that it carries to you a record of what was done is its attempt to supply what it can of that you missed by not being present at the Cleveland meeting.

WITH this issue the NEWS LETTER enters upon a vacation, which most of our churches take, of July and August. The next number will appear September 1st, and try to add its mite toward making the reopening of our churches in the fall vigorous and inspiring. We hope that during the few months this little paper has lived that it has justified its existence. Surely the Western Conference needs an organ. That the beginning of this one is devoid of parade may mean usefulness in its humble sphere. We hope that when the vacation is over our subscribers will look for their paper with pleasant anticipation. We wish you all a happy and restful vacation.

In almost every town where the secretary goes he hears constantly of a minister in some orthodox church in that place that is "a liberal." Those who term him so use it to praise his breadth of vision and progressive attitude. One who has thought upon this subject is silent before such praise only out of courtesy,—the natural inclination is to point out the inconsistency and laxness of a position such as these ministers occupy. They are in the pulpits of denominations that stand for certain principles as opposed to certain others that are held by the heretical. To say that a man who occupies a pulpit of this sort is a liberal is to call him a traitor,—is to insult him most deeply. His denomination stands for certain historic doctrines and associations. These may allow a certain latitude of belief within them whereby a minister may be liberal or conservative so far as his denominational outlook is concerned. But this is very different indeed from being "a liberal." The liberal is one who is actively promoting the social, moral and religious ideals that are accepted by the progressive thinkers of his age. In the present age, for instance, the doctrine of evolution has played a great part. Now, a liberal is one who is enlisted on the side of the application of the theory of evolution to all of the departments of life; he is an open foe of the old order. To be such, honorably, he must step outside the ranks of those who are upholding the banner of the supernatural and divine interference in natural processes. He may be wrong in his convictions, but, believing that they are right, he joins in the irrepressible conflict between two world theories. The so-called orthodox churches stand together in opposition to the liberal. Is not the individual, layman or minister, who retains the colors of his division, but trains his guns on those of his own flag, a traitor to the name he bears? There are certain well-defined limits of orthodoxy, even to-day, and those who pass beyond these know that they are no longer of the army that is endeavoring to maintain the faith once delivered to the saints, and thus they are aware that they belong in the enemies' camp. The position of such is in every way unfortunate, for they are ever seeking to excuse themselves for what they do, and their course is devious from avoided obstacles and sought companions. The minister of a prominent orthodox church recently induced a Unitarian to unite with his society, He told him that he was as liberal as he could be. When he came to join the church he found the Apostle's Creed in the service. He protested that he did not believe in the statement that Jesus was the only son of God. The preacher told him that he did not either. He said that a proper translation would read "a distinguished son of God." Without regard to his contention, by which he sought to quiet his own conscience, the creed in the service was in English and had a distinct meaning. It was the flag of that church and under it, though disbelieving in it, stood this Unitarian man and minister, the minister to voice its beliefs in the pulpit and the man to be counted for it in the pews. Verily, truth means but little to an age in which these things can be done in the high name of religion. And all unwittingly this man has joined the preacher rather than the cause for which his church stands. When his orthodox successor is welcomed by the unthinking crowd he will find himself a wanderer. His last estate will be sad indeed, for he will most likely find himself without a church home, and lose the habit of worship. Happy is he who is governed by principles, and has a known place in which to serve under them.

The word "tolerance" should never be applied to the relation between sects or individuals who differ in belief. Toleration means indifference or worse. We respect a strong antagonist and out of a conflict of ideas truth is derived; but it can never come from tolerance which is an expression of contempt. Every good man has sympathy for the virtue-creating powers of all religions, but he should have neither tolerance nor sympathy for beliefs that he honestly thinks are not the highest and the best. Clear thinking and honest expression, coupled with the will to act under the knowledge gained, is what has brought our race to its present standard of morals. Under mere emotion or sentiment men wander in a mist. What our world needs to-day is clear-cut opinions in order to give its good intentions direction. This can

COMPROMISE

not be obtained when one belief is held as good as another, or all equally worthless. More and better theology is the need to-day, not less. Unity in religion is neither possible nor desirable, save it be on the very highest plane. As long as there are higher realms to be explored there will be differences in thoughts and creeds, and the way to lead men into the higher realms is by asserting their value and not by proclaiming all of equal worth. A new theory in science must fight its way to general acceptance, and it is right that it should, because it is thereby tested. Let us put theology to a similar test. The world loves a good fighter. Let us be fair and brave and know well our grounds for belief, then the victory shall be ours to the degree that we have truth on our side.

THE GENIUS OF UNITARIANISM.*

The genius of Unitarianism has been clearly shown in its acceptance and its use of those principles of religious liberty of which Mr. Rihbany has so eloquently spoken. Unitarianism has always stood for perfect freedom of thought, freedom of worship and freedom of organization in religion. The principle of religious liberty is accompanied by certain perils which have appalled the timid ecclesiastic, whose ideal of religion and of a church demands a fixed body of dogma and a centralized authority. When we ask, How has the principle of freedom in religion worked, and what has it led to? the ecclesiastic always points to the exceptional extravagancies of rampant individualism, the strange vagaries and worthless or harmful experiments, that have been incidental to the use of religious freedom. The plain fact is that no special providence has interposed to prevent mistakes or follies in religious thought or practice, any more than it has prevented mistakes and follies in other departments of human thought and activity. Progress in religion, as in biology, has been subject to the law of natural selection. But it is our firm belief that the struggle is not a blind or aimless one, but that it is controlled and guided by the eternal purpose of the indwelling God. Religious progress has always involved the breaking of the cake of ancient custom, the assertion and re-assertion of the presence and guidance of the living God, who has ever more and more truth to reveal to the mind of men. We honor and revere the men who blazed a path for human progress through the jungles of ignorance, superstition and fear,—the prophets and martyrs, who for the love they bore to truth, and the love they bore to men, felt constrained to testify against the falsities and delusions and injustices of the world, that entrenched themselves behind false conceptions of God and delusive ideas of providence.

Unitarianism has done its share of this pioneering work for liberty. But this work of destruction and negation, necessary as it was, has never been the sole or absorbing business of the Unitarian churches. The ground once cleaned of enough of the rubbish of ancient superstition to bring the foundation to view, Unitarianism has shown its purpose and its power to build a nobler temple of religious faith.

I know of no better way to study the genius of Unitarianism, or the value of the principles of religious freedom, than to observe their working in the life and achievements of such an illustrious example of the faith as the late Dr. James Martineau. The dominating principles, as shown in the achievements of this eminent teacher were:

1. Absolute fidelity to the ascertained facts and truths relating to the universe, and to the history of man upon the earth, including the facts of religious evolution, and the necessary imperfection of all human records,—a resolute facing of the universe as it is, and as it has been unfolded.

2. A sublime and unshaken confidence and faith in the reality of an eternal divine purpose underlying and guiding the entire process of evolution,—a splendid vision of God at the heart of it all.

3. An eminently rational and profoundly reverent reconstruction of theology, so as to bring it into harmony with the larger and fuller truths that have been discovered concerning the universe, and concerning the history and nature of man.

4. And all this in order to prepare the way for a fuller and grander expression of the spiritual life in man. In order

> —"That mind and heart, according well,
> May make one music as before,
> But vaster—."

It has been of the very genius of Unitarianism to demonstrate to the world that the highest spiritual religion can be cultivated in the atmosphere of the freest and most rational thought. I am not sure but that this is the highest service that the churches of our faith can render to the world to-day. It is assuredly one of the deepest needs of our time.

A great and growing host of people is drifting away from positive religious faith of any kind. For them the old traditional and dogmatic centre of religious authority has disintegrated. It can not, and does not, hold them to any vital conviction. The work of the liberal churches is largely with and for these people. The discoveries of science, and the work of historical scholarship and criticism, have made a re-statement and a re-interpretation of religious truth imperative. The Unitarian churches can do this work more freely and more thoroughly than any other body of churches in christendom, because they are not obliged to reconcile the new and larger truths with any supposed infallible records of religious truth, or any quasi-infallible dogmas. The priceless volumes of Martineau could never have been produced by a man whose mind and conscience were trammelled by any system of dogmas. It is of the genius of Unitarianism to-day to proclaim the truth of what the late Frederick Henry Hedge called "the advancing God,"—the God who is manifesting the glory of his wisdom and his goodness more and more in the growing mind, and the larger and higher moral ideals of man. We have no fear of what the future may unfold of marvel and surprise, because of our unshaken faith that the entire universe, in every shred and atom of it, is "all in all divine." The freedom of the spirit, leading us back and down to the elemental and eternal things in the soul of man, has settled for us the question of religious fellowship. Unitarianism can never become a sect. Fellowship, for the Unitarian, must be as wide and deep and universal as the common facts and truths of man's moral and spiritual nature and divine kinship with his fellow men. It cannot be bounded by any terms of creed. The very principles that we have accepted, and that are of the essence of our faith, prevent us from ever becoming a sect or an "ism." As my friend Mr. Boynton has finely said: "Unitarianism is a spirit that aspires after the perfect union of souls in communion with God. It can utilize all life, all worship, all work, all reform, because it reaches the source of all inspiration." "Its aim," as our beloved Dr. Charles Ames has said, "is to make religion simple by disengaging it from all theories which are questionable, all histories which are obscure, and all authorities which find no support in the nature of man." As the same

forces which have shaped Unitarianism operate more widely in the various churches of Christendom,—and these forces are assuredly at work everywhere to-day,—as these churches in their creeds and their aims get back, and get down, to the elemental and eternal principles of the moral and spiritual nature of man; as the creeds of churches are made to express, simply and solely, the things that constitute "the religion of all good men"—truth, righteousness, the purpose and the endeavor to establish the kingdom of God upon earth,—as these changes come, as come they must, the time will hasten on when the moral and spiritual forces of christendom shall unite in one union, that will enable them to speak with no hesitating or divided voice, but that will command men with an authority that shall not be disputed. Then the church of God will be the mightiest force in molding the higher civilization of the world. A statement of religion will be made "that will render all scepticism ridiculous." —W. H. RAMSAY.

Louisville, Ky.

*Part of an address given at the Western Conference, Wednesday, May 17.

TREASURER'S REPORT.*

What we are all anxious to hear first from the Treasurer is whether or not we have come out with a balance on the right side of the ledger, and next, how representative the support of the work has been, so I will give you my figures in that order. Last year we were $75 00 behind in our receipts and so commenced this year with a deficit of that amount. This has been made up, our income having been $77.31 more than our expenses.

Last year I reported receipts from sixty societies. This year we have received financial support direct to the treasury from sixty-four. The total amount received is $1900.00.

RECEIPTS.

From Churches		$1899 16
" Secretary in field		547 80
" Individuals		19 00
" Invested Funds		1464 72
" Basket collection		73 55
		4004 23

EXPENDITURES.

Secretary's Salary		$2500 00
Secretary's Travelling		441 95
Clerk's Salary		200 00
Office Rent		600 00
Office Expenses		86 53
Printing		57 90
Unity Pub. Com	133 80	
Less Books Sold	83 26	50 54
		3926 92
Deficit for last year		73 25
Excess this year		77 31

CONTRIBUTIONS FROM CHURCHES.

Alton, Illinois	25 00
Ann Arbor, Michigan	15 00
Brooklyn, Michigan	2 00
Buda, Illinois	10 00
Burlington, Iowa	10 00
Chicago—Messiah	350 00
Chicago—Unity	115 00
Chicago—Third	50 00
Chicago—All Souls' Church	25 00
Chicago—First Swedish	3 00
Cincinnati, Ohio	20 00
Cleveland, Ohio	200 00
Davenport, Iowa	25 00
Decorah, Iowa	8 00
Des Moines, Iowa	10 00
Duluth, Minnesota	10 00
Evanston, Illinois	10 00
Fargo, North Dakota	6 21
Geneseo, Illinois	30 00
Geneva, Illinois	10 00
Gimli, Manitoba	10 00
Grand Haven, Michigan	5 00
Greeley, Colorado	10 00
Hanska, Minnesota	8 00
Hinsdale, Illinois	25 00
Hobart, Indiana	10 00
Humboldt, Iowa	10 00
Illinois State Conference	40 00
Indianapolis, Indiana	10 00
Iowa City, Iowa	5 00
Jordan, Illinois	3 00
Kansas City, Missouri	10 00
Kenosha, Wisconsin	30 00
La Porte, Indiana	50 00
Lawrence, Kansas	10 00
Lincoln, Nebraska	25 00
Louisville, Kentucky	50 00
Luverne, Minnesota	10 00
Madison, Wisconsin	25 00
Marietta, Ohio	15 00
Mattoon, Illinois	10 00
Milwaukee, Wisconsin	109 00
Minneapolis, First	10 00
Moline, Illinois	10 00
Mt. Pleasant, Michigan	13 80
Monroe, Wisconsin	10 00
Onsted, Michigan	5 00
Ord, Nebraska	15 50
Perry, Iowa	10 00
Pueblo, Colorado	10 00
Quincy, Illinois	25 00
Rockford, Illinois	20 00
Salem, Ohio	5 00
St. Louis—Unity Church	100 00
St. Louis—Messiah	113 00
St. Joseph, Missouri	65
St. Paul, Minnesota	60 00
Serena, Illinois	10 00
Sherwood, Michigan	5 00
Sioux City, Iowa	10 00
Streator, Illinois	15 00
Toledo, Ohio	20 00
Topeka, Kansas	15 00
Washta, Iowa	2 00
	1899 16

At our last meeting it was resolved that the endow-

ment fund should be increased and that delegates to these meetings were earnestly requested to use their best efforts to secure additions to this fund. These efforts have shown some results, two memberships having been taken out and our endowment fund increased by fifty dollars. For the benefit of those that are not informed as to the condition of this fund I would state that it amounts to $27,000, which together with the "Frothingham Fund" amounting to $3,000, make an income producing capital of $30,000, earning approximately $1,500 a year. The "Frothingham Fund" was given the Conference to be used in an emergency at the discretion of the directors many years ago, but it has always remained intact, we never having reached that stage of impecuniosity that rendered it necessary to avail ourselves of it.

The Endowment Fund is, of course, inviolate and can be used only to produce income for the conduct of the work of the Conference. Your Treasurer has been fortunate in keeping it invested in good first mortgages and when these could not be obtained readily has been able to purchase first class bonds. None of the fund has ever been lost through investments or otherwise. Two foreclosures have been made, but the property covered by the mortgages has been sold and the amounts replaced and re-invested.

This Endowment Fund is the mainstay of the Treasury and it should be safeguarded with all precautions that can be taken. It is in the absolute control of the Treasurer, and it has occurred to me that it is not right that it should be so without some guarantee that it will be properly administered. There is probably no immediate danger of your Treasurer abusing his trust, but it seems to be no more than good business that he should be asked to give a bond for the faithful performance of his duties. He receives no remuneration for his services so perhaps could not be asked to either put himself under a compliment to his friends or incur the expense of furnishing a guarantee company's bond, but I would recommend that the Treasurer be asked to give bond in such amount as the Directors may think fit and that the Conference pay any expense incident to furnishing it.

At the risk of being accused of harping upon one string, I want again to urge an increase in our Endowment Fund. It seems to me that this should be at least doubled so as to produce income enough to pay our office rent and secretary's salary. Then the contributions by the churches could be applied to missionary work and they could do as much or as little as it pleased them. I feel sure that our Secretary would be able to enter new fields and carry our glorious gospel with still more zeal if he were assured that he were not risking an expenditure of funds that perhaps might not be forthcoming; and my plan of soliciting life membership still appeals to me as a good method of helping to raise the required amount. It is of course not necessary to limit contributions to the payment of life memberships, and it might even be suggested that a codicil to our wills would ultimately place the finances of the Conference on a firmer footing.

I wish to express my appreciation of the trust imposed in me by successive elections as your Treasurer and to say that if anything that I have done has worked to the advancement and maintenance of our faith I am amply repaid.

Respectfully submitted,

H. W. Brough,

Treasurer.

*Report read at the Western Conference, Wednesday, May 17.

THE PERSISTENCE OF PERSONALITY.*

The unparalleled triumphs of inductive science in laying bare the laws and unravelling the processes of the phenomenal universe have perhaps made it inevitable that the scientific method should be applied in time to problems that lie, the farther end of them at least, beyond the world of phenomena. To the unphilosophic mind, there is a finality in the verdicts of science which that same type of mind greatly desires to have extended to its dearer articles of faith. The question of personal survival of death is one of these articles, upon which there appears to be a widespread longing for some form of objective certainty.

In our time, not only the character but even the existence of any life beyond the grave has come to be doubted by many as one of the corollaries of their evolutionary creed. A fair way to meet this doubt would seem to be to apply to this realm of mystery those methods of research that have steadily advanced the banners of science in so many other realms of ignorance. This motive has given rise to various endeavors to furnish a "scientific demonstration of the future life," the most notable of which is that carried on for the last thirty years by the Society for Psychical Research. The book under review† is the latest and thus far the most significant publication representative of the attitude of this Society, and as such it is worthy of attention. Is it, as a whole, convincing? Does it remove our doubts of the persistence, say of our own personality? Or does it simply enforce on a large scale the futility of applying the inductions of science to a matter that belongs to another realm, the realm not of certainty but of faith?

In a word, what Mr. Myers tries to prove is that the human soul is a far greater and more complex entity than had been supposed; that it is endowed with faculties whose existence and use have only lately been discovered; that among these are the faculty of projecting itself across distances and over years of time, and even of catching messages from distant friends on earth and from spirit friends who have rent the veil of mortality and gone beyond. The basis upon which this imposing structure is reared is his theory of the "subliminal" self, which he holds is our real larger self, of which in ordinary waking life we can know little, but which shows itself unmistakeably, as he maintains, in such phenomena as hypnotism, telepathy and the mediumistic trance. What he offers us is a new definition of personality. The phenomena to which he directs our attention lie mostly within the realm of morbid psychology, and are sufficiently strange to our usual thought to call for a cautious approach. This approach Mr. Myers has given in a series of weighty chapters that cannot be summarized here. It is the great and lasting merit of his work that it has helped to bring within the purview of science a whole range of undoubted facts at which science has been inclined to look only with scorn. The things that he tells about in such abundance do happen; there is no getting away from that. These psychical phenomena have now too many witnesses to their reality to be sneered down. The attitude of science toward them has been a natural one. It has held their sources to be so tainted by deception and credulity as to make any investigation hopeless. This may prove to be the ultimate truth, but the Society of Psychical Research will deserve the credit if perchance anything to the lasting benefit of mankind shall come out of these dubious and to some of us repulsive regions.

One can only wonder at the industry with which so

vast an amount of evidence has been gathered, and the skill with which it is made to bear on the conclusion reached. Admitting without question the truthfulness of most of the testimony, what impression does the argument make as it approaches the crucial point, the attempt to prove communication with the "other world?" One has to confess that it stops far short of bringing entire conviction. It would only show a dogmatic conceit in one's own infallibility flatly to deny such facts, for example, as were brought out in the sittings of Mrs. Piper. Men like Prof. Wm. James, Sir Oliver Lodge, Dr. Richard Hodgdon and Mr. Myers himself, to speak of no others, cannot be accused of blind credulity. But the point is worth noting that their conviction that communication has been held with the dead is just as much a matter of personal faith as the conviction of the men who believe in immortality without all this external evidence.

The evidence leads to the brink of the Unseen, but not a step beyond. It is all of it susceptible of two interpretations. Either it may disclose the existence of a spirit world, inhabited by those dear to us who have gone before, from whom we receive messages of continued interest and love; or it may simply indicate an indefinite extension of human perception, under certain abnormal conditions, along channels that are yet to be explored. Surely science must fix the limits of normal and abnormal perception by the methods of experimental psychology before we can infer that converse has been held with departed souls. It is the weakness of the case for psychical research at the present time that these limits have not been fixed. The dilemma appears everywhere in Mr. Myers's book that the more our hidden self is gifted with supernormal powers of perception the less need there is of calling in the spirits of the dead to account for what is revealed to us.

I think that a true scientific caution requires us to stop at this point until further light is granted, and not take the leap to full conviction that the knowledge gained is from another world. If I were to go farther, and express my whole thought, it would be that so far as the problem of immortality is concerned the word "No Thoroughfare" is written large over this experimental method of procedure. I am unable to see how any induction from mental phenomena on their physical side entitles us to infer anything regarding the activities of minds dissociated from this bodily life. So far as psychical research is scientific in method, it offers only an extension in certain directions of ordinary psychology, which is a fairly exact science. But the conclusions of psychology regarding the subliminal self of the hypnotised patient differ widely from those of Mr. Myers. The experts will have to agree better before it will be safe to build a creed on the contentions of either party to the strife. Meanwhile those of us who believe in the persistence of our conscious personality will continue to base this belief on the only sure foundation on which it can rest,—the indefeasible witness of consciousness that we are living *now* an eternal life, in a world shaped for our discipline and delight by the spirit of God.

—RICHARD W. BOYNTON.

*Paper read at the Conference Wednesday, May 17.

†Human Personality and Its Survival of Bodily Death, by Frederic W. H. Myers. Longmans, Green & Co., New York

WESTERN CONFERENCE OFFICERS ELECTED.

President, Mr. Morton D. Hull; Vice-presidents, Prof. C. M. Woodward, Mr. H. A. J. Upham; Secretary, Rev. W. M. Backus; Treasurer, Mr. Herbert W. Brough. Directors to May, 1908: Rev. W. Hanson Pulsford, Rev. Fred V. Hawley, Mr. Morton D. Hull, Rev. J. C. Hodgins, Mr. F. F. Temple, Mr. C. S. Udell, Rev. R. W. Boynton.

REPORT OF THE FIFTY-THIRD ANNUAL MEETING OF THE WESTERN UNITARIAN CONFERENCE.

The Western Conference meeting held in Cleveland May 16-18, was a success in that it fulfilled the purposes of a conference, and was in large measure what a conference ought to be. Sixty-six delegates were present and twenty states were represented. We were cordially received and hospitably entertained by the minister and people of the Cleveland church. The inspiration, the stimulus to thought, the encouragement, the joys of strengthened and renewed fellowship which the meeting produced are not susceptible of statistical report. The sense of isolation gives way at such times to a feeling that one is part of a great movement and, if one has in a measure failed, it is yet encouraging to meet others who have achieved success. We rejoice with the Cleveland people that they have such a beautiful and finely equipped church home.

At the Ministers' Luncheon on Tuesday a lively discussion was started by Prof. F. C. Doan's paper on "Unitarianism and the Revival Spirit." It was so comprehensive and so suggestive that the time for discussion was entirely inadequate. Indeed, the regret was often expressed that more time could not be had for discussion of the various addresses. But this can hardly be helped. If time were given to utter all the thoughts which such occasions inspire, no conference would ever come to an end.

According to Prof. Doan, Unitarianism stands for liberty, though not for caprice. Yet, while combatting or dropping unessential dogma, it retains the essential content of religion; for without a definite content, action becomes caprice and religion spiritual anarchy. The revival spirit is essentially a recurrent sense of finitude and estrangement from God. Whatever may be true of exceptional cases, for the average man the sense of atonement is periodic rather than permanent, and spiritual tranquility and high-minded life date from an hour of deep emotion. Revivals will be necessary till our institutions naturally nurture the higher life. Revival methods are being modified to meet the demands of the new age. At present since Unitarians cannot cooperate with others, they should act alone. We have the advantage that we can base our work on an exact science of regeneration. It should be our effort to speak the simple language of the soul. We should, moreover, establish educational institutions all over the country, since spiritual education precedes theological. In the discussion that followed, some objected to the view that the spiritual life is intermittent in its nature, and the statement was made that conversion is needed only in the case of those who have been untrue to their higher instincts. The view was also expressed that our revival work can best be done in clubs and classes for religious instruction.

The Alliance meeting in the afternoon was full of life and interest, and will be reported by another.

The conference sermon was by Mr. Hawley. In all ages, said he, there have been two parties in religion, the priests and the prophets. We belong with the latter. The Unitarian prophets teach the unity of life, reverence for the power that fills and acts through the world, and the necessity of finding and obeying its laws. Our gospel is the unity and sanctity of life. We have tried separation and it does not work. We must redeem the evil, or they will be as burdens to which we are fastened as with chains. To get together, we must establish sympathy; and we can do this if we remember that the bad are not altogether bad. Good and bad are

purely relative; it is all a matter of different stages of evolution. To prefer evil to good is not in human nature. The men we call bad have simply made a mistake in their ideas of what is good. We must oppose the class spirit and the policy of separation, and realize the practical consequences of our great doctrine of the unity of life and of the divine presence everywhere and always.

"Some Problems Presented by our Form of Organization" were discussed by Rev. A. M. Judy and Rev. Leon A. Harvey. The speakers agreed that there is need of strengthening our local conferences. This would quicken the life of the denomination. We cannot dispense with the local devotion which goes with local self-direction, or with wise supervision by our national organization. We must on the one hand loyally support the American Unitarian Association and, on the other, throw on the local conferences all the responsibility they can bear, and stimulate them to missionary activities within their jurisdiction.

A paper entitled "The Persistence of Personality," in the absence of its author, Rev. R. W. Boynton, was read by Rev. F. A. Gilmore. The essay was founded upon F. W. H. Myers' book, "Human Personality and its Survival of Bodily Death." The verdict was—"Not Proven." Moreover, Mr. Boynton would write "No Thoroughfare" over this whole method of procedure. Immortality is not a question for inductive science. Psychical research assumes that the outward world is real and that the soul is to be proved, whereas the very opposite is the case. Space and time are forms of perception and thought, and the "world is the perennial miracle which the soul works." The discussion was led by Rev. Robert C. Bryant, who said that immortality was not a matter of demonstration, but of faith, and in this view he was supported by Rev. Reed Stuart. Prof. Doan made the observation that if the subliminal theory of communication be true, then each of us has private access to all possible information, and that we therefore do not need mediums.

Prof. N. P. Gilman's paper was most masterly, thought-clarifying and convincing, and ought to be read throughout the length and breadth of the land. I hesitate to mention anything he said on the subject assigned him, "Does Christian Brotherhood Demand a New Social Order?" since a few sentences can give but a feeble impression of his searching and thorough treatment. He told us that the social order is a deposit of age-long experience, and is not to be recreated outright The present order has the advantage that it does work, while socialism can only offer promises. It is entirely proper to start with the present order as a basis, and gradually improve it and introduce into it as much Christianity as possible. But this does not mean that we are to follow the letter of the New Testament. Christian Brotherhood demands for everybody a fair chance and opportunity. But, in this country, we practically have this now in the public school. Education is the first and greatest of all opportunities, and education is free. Our educational system merely needs to be expanded and perfected. Panaceas are everywhere out of place. While we should lubricate the social machinery with the oil of human kindness, self-interest no less than altruism has its place in human life. It is right and necessary that ability should lead, and that in industry as well as in politics the many should follow. The discussion was led by Rev. Chas. Ferguson.

The vesper service led by Rev. James Vila Blake and Rev. George A. Thayer was an hour of deep feeling and social worship. Tender and affectionate were the words spoken which recalled the memory of those loyal men and women who thought and loved and worked with us in the past, but who have passed on before us into the unseen.

The conference sent its loving greeting to Rev. H. M. Simmons of Minneapolis, Rev. Mary A. Safford of Des Moines, Rev. and Mrs. W. S. Vail of Wichita, Kan., and Rev. T. Grafton Owen of Arcadia, Wis.

At the evening meeting Rev. A. M. Rihbany of Toledo, spoke on "The Need of Liberty;" Rev. W. H. Ramsay of Louisville, Ky., on "The Genius of Unitarianism," and Rev. W. H. Pulsford on "The Growing Ideal." The first address was a plea for liberty and sincerity and a protest against double dealing with men, against the manipulation of words and the dexterous use of language by pulpit orators to conceal their real attitude to modern knowledge. The preacher should first of all be straightforward and outspoken.

Mr. Ramsay said that the genius of Unitarianism is the spirit of absolute fidelity to the facts and truths of the universe; it is a sublime faith in the reality of the eternal purpose of the indwelling God, who is back of all the processes of nature and of human life; it seeks to adjust thought to truth and to bring men to a larger and fuller spiritual life, to make them feel that they are still in a divine universe.

Mr. Pulsford's thought is that the idea of a dead world is just passing away and that we are just finding out that we are in a living universe. The ideal of orthodoxy was to be fixed, to be moored; while the Unitarian sailors, free from fear and with confident hearts, sail the seas of God in ceaseless pursuit of growing ideals. Settled convictions are too often barriers of the dawning light. With us finality is not even an ideal. We climb the hills and never reach the summit, because they are the hills of God. As far horizons swim into our ken, we dream of the limitless world beyond. Finalities are only for dead creatures. It is for living men in a living world in touch with a living God to go ever on and on.

On Thursday morning, after a devotional meeting led by Rev. F. M. Bennett, the Sunday School meeting was conducted by Rev. Edward A. Horton. This was, on the whole, the best meeting of the kind I have ever attended. Mr. Horton's lively presentation of the net result of his experience and study of the Sunday School was as instructive and encouraging as it was interesting, and, while he was speaking and while Mr. Albert Scheible of Chicago was reading his able paper, surely every minister present was wishing that his teachers and his whole congregation might be there. It is impossible to summarize this paper, but in its wisdom, in its positive tone and the valuable suggestions it offered, it was in strong contrast with ordinary productions on the subject. I have sometimes thought that conference speakers ought to have to deliver their addresses while standing a trap door which an unfeeling censor would spring the moment he found them dwelling on difficulties and telling how they had failed. They could then finish their wail in the basement, and the valuable time of the conference could be given to those who had done something and who were willing to say how they did it.

On Thursday afternoon the meeting was in charge of the Y. P. R. U. "The Young Man and the Church' was the subject of a paper prepared by Mr. Lee Barkenbus and, in his absence, read by Rev. F. A. Weil. That the program provided for no discussion was especially regretted when Rev. Marie Jenney Howe, in an address on "The Young Woman and the Church," said that the church loves the young woman selfishly

rather than unselfishly, and for its own sake rather than for hers. Women do the drudgery, while the men enjoy the honors. Mrs. Howe's remarks were avowedly a one-sided presentation and designed to arouse discussion. It is very regrettable that the constructive part of her address was not presented. She did, however, say that for the religious culture of the young woman a religious meeting conducted by themselves was not in her judgment best. Our young people do not naturally pray in public, and it is far better for them to have a study club led by the minister and to satisfy their devotional needs by participating in the worship of the church.

Rev. R. E. Ramsay of Humboldt, Iowa, in speaking of "How to Interest Young People in the Church," said that organizations are expressions of and presuppose enthusiasm, and lose their charm when they degenerate into mere walking shadows of past affections. The church, an institution for teaching righteousness, should aim primarily to create enthusiasm. If it succeeds, it need have no anxiety about organization. Now we offer the spirit of liberty, and the only way to spread it is by contagion. Only personal contact can teach spirit. It is the personal touch that counts in dealing with young people, whence it follows that whatever be the character of the organizations in his church, the minister must do the same amount of personal work.

The writer could not be present at the banquet on Thursday evening, and can only give the program of the festivities:—Toastmaster, Mr. E. H. Cady, President Unitarian Club of Cleveland. Speakers—Rev. J. C. Hodgins, Milwaukee; Rev. E. A. Horton, Boston; Rev. Marion Murdoch, Geneva, Ill.; Mr. M. M. Curtis, Cleveland, and Rev. F. A. Gilmore, Madison, Wis.

—Geo. R. Dodson.

With the banquet at the Church of the Unity on the evening of May 18, the fifty-third annual meeting of the Western Conference came to a close amid good cheer, much good humor and an earnest sense of gratitude for for the gospel which is ours to have and to proclaim.

The toastmaster, Mr. E. H. Cady, introduced as the first speaker of the evening, Rev. E. A. Horton, who with happy phrases and stories warning against misplaced sentiment or advice led up to his more serious word. This pointed out some of the secrets of such careers as those of Dr. Hale, Joseph Jefferson, Gov. Boutwell and Senator Hoar, all associated in Mr. Horton's memory by a certain incident and their common Unitarian faith. These men possessed a deep interest in human life, a love of the places and people they knew, "a provincialism which," Prof. Royce says, "is the root of individual glory and community faith." "They took hold of the near at hand." Second—they were filled with enthusiasm. Their religion had convinced both head and heart. As Mr. Horton said, it had reached anthracite sources, slow to ignite but once ablaze, burning with an intense and steady heat. And lastly, ideals were theirs, noble, enriched by experience, teaching them to measure human nature by its best and not its worst. The thought that "such careers cannot be snuffed out" is one of the strongest arguments for immortality. Mr. Horton closed with an assertion of his belief in the growing power and influence of Unitarianism.

The first speaker had declared himself to be "merely a curtain raiser, a little one-act thing, preceding the Hamlet etc. of the evening," leaving Rev. J. C. Hodgins, the next speaker, "not at the happiest moment of his life." He declined the role assigned him, refusing any but the first and humblest place in an ascending series of the witty and eloquent." Referring to certain discussions during the Conference, he shrank, he said, from discussing the deeper mysteries of life even in the pulpit, believing they should be left largely to individual thought and feeling. The great truths hidden in each heart cannot easily come to the lips without injury to their fineness and beauty. But that the Unitarian Church has a mission must not be doubted, one that should lift it to a place of recognized and powerful influence. It must relate itself directly to the means and methods of social regeneration now active in the world outside the church. It must concern itself less with speculation regarding immortality, sin, the Bible, and more with the improvement of laws, he immediate welfare of the people. It is the business of the minister to take a personal and active part in this public service. The danger of specialization was pointed out. Its place should be taken by "the broadest interest and life, on which is conditioned the highest life." "Altruism through the science of sociology can take the noblest impulses of humanity and thus bring about the transfiguration of democracy."

The next speaker, Rev. Marion Murdoch, former pastor of the Cleveland church, took the thought of fraternity manifested in the pleasant gathering there and connected it with the longed-for fraternity of the future. A grateful and graceful acknowledgment was made of the bountiful hospitality shown the Conference, this suggesting perhaps by contrast the lack of fraternity too often existing between different departments of the household economy, the strained relations which threaten to break down the culinary system. A solution seems most probable through a proper recognition of the dignity of domestic service and making the kitchen a place in keeping with that dignity. "The labor difficulties will never be settled until they are settled right" nor "until a spiritual bond of fellowship is estalished between all workers with hand or brain." "The era of the craftsman is just coming above the horizon" and "the profession must look to their laurels. It must be remembered how

> "The sword with gilt trappings rose up in the scale,
> Though balanced only by a ten penny nail."

The church must come into closer relations with the workers of the world, "must be fused with the social order." A fraternity of worship and workers is the goal toward which the church is striving.

Rev. F. A. Gilmore was the last speaker on the program, burdened with the task of realizing much prophesied wit and eloquence and mourning the loss of stolen ideas and stories which, however, were made good by substitutes. Tribute was paid to Cleveland, its men and women, the generous entertainment and the pastor of the hospitable church. Quoting George Eliot's characterization of the Florentines, 'whose minds slipped from grave to gay like water round an angle," Mr. Gilmore turned to the earnest consideration of the Unitarian Church and its mission. The remarkable advance in the last fifty years, the fact that it is considered the most dangerous enemy of orthodoxy, that, in its attitude of freedom and frank investigation, it is attracting the sincere and earnest everywhere, that, according to other judges as well as Unitarians, its hymn writers best voice the aspiration of the heart, all these things ought to neutralize the impatience felt at what sometimes seems a slow growth in numbers and influence. Mr. Gilmore differed from Mr. Hodgins in his conception of the mission of the church. Good as the various reform movements of the day are, the minister still has

his special field demanding his best energies. If without injury to that work, time can be given to social centers, art, education, civil service reform, etc., well and good; but he can hardly be an expert in these lines as he must be in his own peculiar work. Describing the old temple on the Nile with its receding halls so carefully hewn from the rock that, as the sun rose on a certain day, its rays penetrated to the deep inner chamber and lighted up the images of the gods there, the speaker symbolized in this inmost recess the inner life of man, to which the minister must make his appeal. Every Sabbath must the effort be made to reach and influence this source of action, "to send out into the world groups of inspired men and women to take their place in the warp and woof of the social order."

Mr. Simons, Mr. Hawley, Mrs. Davis, Miss Low and Miss Buck were called for and each responded briefly.

—MARIAN M. LEWIS.

THE FOLLOWING RESOLUTIONS WERE ADOPTED BY THE CONFERENCE.

The Conference learning that Rev. H. M. Simmons is in his dying hours, expresses love for him, and gratitude for his unending life. Voted by a standing, unanimous vote.

RESOLVED, that in the passing away of Mrs. Clara Bicknell Hodgin late of Helena, Montana, the cause of liberal thought in religion has suffered severe loss. For years she served with heart and hand the progress of our faith in Iowa, first as a loyal and inspiring teacher of children, then as the brave and cheerful helpmate of one of our ministers. We extend to her husband, parents and friends our heartfelt sympathy.

RESOLVED, that the Western Unitarian Conference expresses its deep sympathy with Rev. and Mrs. W. S. Vail and family in their recent sorrow, and rejoices with them in the living hope of the larger life beyond.

RESOLVED, that the cordial greetings of the Western Conference assembled at Cleveland be sent to Rev. Grafton Owen. We recall the years of faithful missionary labor he has done in Central Wisconsin. Now that the end of active work has come our prayer for him is "that at evening time it shall be light."

RESOLVED, that the Fifty-third Annual Meeting of the Western Conference congratulates Rev. Jenkin Lloyd Jones upon the completion of Lincoln Center, and, conscious of the devotion which made this possible, rejoices with him in the ideal which it represents, and wishes him Godspeed in his work.

RESOLVED, that the thanks of the Conference be hereby extended to our friends of the Church of the Unity, Cleveland, for their gracious reception and kind hospitality, that our congratulations be extended to them on their possession of the beautiful and commodious church building, which they have so freely converted to our uses, and that we present our best wishes for the happiness and prosperity of this church.

RESOLVED, that the Conference has viewed with pleasure the launching of our new organ of communication the WESTERN CONFERENCE NEWS LETTER; that it is grateful to the secretary, Rev. W. M. Backus, for the great zeal and enterprise which has made its existence possible; that it commends that paper to the hearts and homes of our people, and urges upon them the necessity of an increased number of personal subscriptions in order that the financial success of the enterprise be assured.

RESOLVED, that the Secretary, Treasurer and Mr. F. A. Delano be a committee of three on transportation to endeavor to secure reduced rates on the railroads for the next annual Conference.

RESOLVED, that the Board of Directors see to it that there is furnished to all leaders of discussion abstracts of the addresses to be delivered, that the time so taken in discussion be strictly limited, and that larger opportunity be given for general discussion.

THE CHICAGO ASSOCIATE ALLIANCE.

The May meeting occurred on the fourth of the month and as usual at the Unitarian Church, Hinsdale, Mrs. Delano presiding in the absence of the president, Mrs. Dudley. About 40 were present. In addition to the usual business, Mrs. W. M. Backus was appointed to represent the Associate Alliance at the meeting of the National Alliance in Boston. Mrs. H. T. Lewis gave the report of the Religious News Committee. The paper for the day was given by Mrs. Lewis Williams on "John Milton as a Religious Reformer." Beginning with an allusion to preachers of small ability who could still influence deeply by the aid of great texts, the speaker read as her text, Wordsworth's Sonnet to Milton. Milton is read so little outside the schoolroom and the feeling is so general that he is not for this age, that now, unfortunately, familiarity with him is rare. The paper touched but briefly upon him as a poet, though suggesting that the insight which ranks the poet with the philosopher and the prophet had much to do with making him the apostle of freedom he was. In his value to practical life, his power as a preacher of righteousness, was he not worthy to stand with the prophets of old?

The main facts of his life were given; his natural bent toward study; his seven years at Cambridge; the years following of quiet study and travel; the sudden relinquishment of this life of ease and self-culture and the return to London; the plunge into the midst of scenes of confusion and violence incident to the struggle between Roundhead and Cavalier; his splendid advocacy of the divine right of all men as against the divine right of kings; his years of drudgery, though most effective drudgery, over formal political documents, in the service of Cromwell and the cause he loved, the great poem which was to have been his life work long neglected; then the loss of his eyesight through unstinted devotion to his public labors; at last his enforced retirement, when the restoration came and the fall from power of the Puritan party, himself saved from death only because he was old and blind. His blindness, most terrible in that it threatened the great purpose of his life, was met with the same courage that had been his in public life. He could write

> "God doth not need
> Either man's work or his own gifts; who best
> Bear his mild yoke, they serve him best."

And again of his eyes he mourned—

> "What supports me, dost thou ask?
> The conscience, friend, to have lost them overplied
> In Liberty's defence."

And this liberty was not only political or on behalf of the religion of the Puritans, but liberty for all to think for themselves. This, in spite of the fact that he was bound by the theological conceptions of the day and gave such vivid and complete expression to them as to fill the theological imagination for two centuries. According to both Channing and Macaulay, a careful and sympathetic reading of Milton will find, either clearly stated or implied, much that is characteristic of advanced religious thought to-day, especially the great essential, freedom. Like Channing, he put strong emphasis on the dignity of man. He seems not to deny universal salvation and regards experience, as Browning said later, "as just stuff to try the soul's strength on." If a Roman Catholic, he said, he would have been a Trinitarian, but as it was, he did not feel obliged to accept that belief. The Inner Light was a reality to him and one source of gospel, the other, the external one, the Bible. That he was in sympathy with much of the old theology cannot be denied, doctrines concerning the creation, the fall and the atonement; but there was much in Puritanism that repelled him and kept him from full union with them, and this was true of the Presbyterians as well. He was

a leader, ever ready for some new advance. Like Channing again, he has been called cold, but "Lycidas" was not written by one to whom tenderness was strange. Few characters have borne so nobly the extreme tests by which he was tried. In closing, Mrs. Williams read again from Wordsworth's sonnet:

"Milton! thou shouldst be living at this hour:
* * * * * *
* * * We are selfish men;
Oh! raise us up, return to us again;
And give us manners, virtue, freedom, power.
Thy soul was like a star, and dwelt apart:
Thou hadst a voice whose sound was like the sea:
Pure as the naked heavens, majestic, free,
So didst thou travel on life's common way.
In cheerful godliness; and yet thy heart
The lowliest duties on herself did lay."

—MARIAN M. LEWIS, Secretary.

THE ALLIANCE AT CLEVELAND.

The first general meeting of the Western Conference held at the Church of the Unity, Cleveland, beginning May 16, was that of the Woman's Alliance. Miss Fanny Field, Vice-president of the Middle West, presided, calling the meeting to order at half past three, after a reception to Alliance delegates in the church parlors. Service, a loving service, was the keynote of the meeting from the invocation offered by Miss Buck to the closing words of the afternoon.

Mrs. Arthur Bradley, on behalf of the Cleveland Alliance, welcomed the representatives from many states. Reference was made to the beautiful new church home and their intention to prove that, in spite of the feeling that spirituality and adversity must be associated, comfort, beauty and convenience were not more precious to them than the life of the spirit and the love of one's neighbor.

Miss Emma C. Low was then introduced, who, as president, brought greeting from the National Alliance, representing its great army of workers throughout the country. Attention was called to the value of the National organization in which little groups in all parts of the country are bound together, the smaller branches helped, the more prosperous given opportunity for a larger service. Through *Word and Work*, the organ of the Alliance, information can be had of the work throughout the country, the Post Offie Mission, the Cheerful Letter Exchange, special needs of various branches and churches. The recent revival of interest in religion both at home and abroad was mentioned and the opportunity it offered to bring our interpretation of "love to God and love to man" to a larger hearing. The Alliance may furnish a bond between all women holding this larger faith. In extending it "little can be accomplished if separate, but allied they become batteries of powers."

Mrs. Robert H. Davis of New York gave a stirring address on the "Alliance as a Factor in Missionary Work." Faith in the value of the work, faith in the ability of the Alliance to push it, and courage and determination to do one's share in it could not fail to result from listening to Mrs. Davis' words. Her acceptability to the "breezy west" was undoubted. This rousing of enthusiasm was followed up, or better accompanied by, illustrations of work accomplished, now being done or waiting to be done. When the Alliance was established in 1880 as auxiliary to the American Unitarian Association, one of its chief objects in common with that of the Association, was missionary and denominational. Visits, reports, exchange of letters, conferences, have been the means of furthering this purpose, these and the contributions of money large and small, from all parts of the country when special needs became known. The church at Fort Fairfield, Me., is an instance of invaluable help from Alliance sources. Derby, Conn., is another. In connection with the latter, Mrs. Davis told of a working man who made use of the noon hour to read to his fellow workmen Mr. Savage's sermons and discuss certain passages with them thereby adding eleven members to the Unitarian Society. The recital suggested a possible neglect of opportunity on the part of many strong in the faith themselves. The fact that Unitarians stand for public spirit and the general welfare was illustrated by the numerous libraries, both permanent and traveling, established by the Alliance, special mention being made of those at Lancaster, Pa., and at Ord, Neb., where, in spite of much prejudice, this evidence of good will earned for them the respect of the community. At the latter place, a library of two thousand volumes was collected through widely separated Alliances. Coming as it did, it was regarded by the ultra orthodox as one of the wiles of the Evil One acting through his special agents, the Unitarians; but it was warmly welcomed by the public at large. Many more instances were given, proving the untiring energy of Mrs. Davis and her coworkers. The work in the south was mentioned, their most extensive missionary undertaking, where five chapels have been built and four ministers are assisted to carry on the work. Nineteen hundred dollars a year is required for this, and all but $100 so far has been raised within New England. An appeal to each Branch was made to pledge $1 a year. Mr. Key in the three North Carolina towns, Mr. Cowan on the coast and Mr. Gibson and Mr. Gillilan in Florida are doing excellent and much needed work, and under great difficulties. Mr. Cowan has a congregation of two hundred people who until recently met under a brush shelter but now have something more substantial. Some of these, poor and unlettered, walked ten miles through the sand to listen to this, to them, new gospel. That it is not a gospel for the cultured and prosperous alone, was declared with much emphasis. This is being put to the proof in the summer work taken up by the Alliance in connection with the Unitarian Association. Mrs. Davis in her closing words and later in the dsscussion, urged better acquaintance with each other, a greater zeal, a fearless assertion of belief and a generous giving to this cause we love.

Mrs. A. B. Foote of Evanston, Ill., told of the Illinois work with its ten Branches, six in the Chicago Associatc Alliance, the others somewhat isolated and very appreciative of the bond furnished by the National Alliance. These little groups of brave workers were likened to a lonely farm house on a bleak hill-top, having pure, rarified air, open to all influences from above, but missing the cheer of companionship and many material comforts. Often with no pastor, they keep the breath of life in their little church society, support a Sunday School and hold aloft the banner of the liberal faith. The Alliance is the mother in the church, cherishing high aims for the church family and eager to spread its influence, carrying on study classes, Post Office Mission work, Cheerful Letter Exchange and contributing to philanthropic objects outside the church. The question as to how much this church mother should deflect from this line and become breadwinner for the church was raised. This is sometimes done through a separate meeting or organization. It is not true Alliance work. "The Alliance stands for religious usefulness and vital power."

The discussion following was led by Mrs. Hiram Marks of Detroit, who told of much activity among the

Michigan Branches, and of one, known as the Junior Branch, in Detroit, made up of girls from ten to seventeen years of age. Others who took part were Mrs. Heywood of Indianapolis, Rev. E. C. Smith of Hinsdale, Mrs. Z. D. Walter of Pueblo, Colo.

A meeting of the Central States Alliance was held at the close of the afternoon and adjourned sine die. At Miss Field's suggestion, this organization may resolve itself into three groups, one becoming connected with the Meadville Conference, a second with the Michigan Conference, including Toledo, and a third in the southwest section of the district taking in the Branches at Louisville and Indianapolis. —MARIAN M. LEWIS.

DIRECTORY.

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebauer, Third and Alby Sts.

Ann Arbor, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. Without minister.

Buda, Ill.—Union Christian Society. Hour of service, 10:45 A. M. Rev. August Kampmeier.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M. Rev. Hedley Hall, Moline, Ill.

Chicago, Ill.—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Martine's Hall, 333 Hampden Ct. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service 10:45 A. M. Rev. Fred Alban Weil, 1570 Monroe St.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall. 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1017 Sheffield Ave.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave.

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 4 P. M. Without minister.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Arthur M. Judy, 1708 Perry St.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Mary A. Safford, 1427 High St.

Duluth, Minn.—First Unitarian Church. Hour of service, 10:45 A. M. Rev. Harry White, 1207 E. Superior St.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fargo, N. Dak.—First Unitarian Society of Fargo, Ninth St. and Second Ave., South. Hour of service, 11 A. M. Rev. William E. Ennis.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M. Rev. F. K. Gifford, 117 S. Whitcomb Ave.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 10:45. Rev. Marion Murdoch.

Gimli, Manitoba.—Unitarian Society. Hour of service, . Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. No services.

Grand Rapids, Mich.—Holland Unitarian, North Ionia and East Bridge St. Service at 10 A. M. Rev. B. A. Van Sluyters, 41 Page St.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. C. F. Elliott, 817 Fifth St.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M. Rev. Ernest C. Smith.

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Robert Ewart Ramsay.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Elmer E. Newbert, 318 E. Nineteenth St.

Iowa City, Iowa.—All Souls' Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward, Ph. D.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Thomas P. Byrnes, 1019 W. Kalamazoo Ave.

Kansas City, Mo.—All Souls' Church, University Bldg., Ninth and Locust Sts. Hour of service, 11 A. M. Rev. Charles Ferguson, 3925 Oak St.

Kenosha, Wis.—First Unitarian Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 368 Market St.

Keokuk, Iowa.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. Adolph Rossbach, 317 N. Fourth St.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1140 Ohio St.

Lincoln, Neb.—All Souls' Church, Twelfth and H Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D St.

Louisville, Ky.—Church of the Messiah, Fourth Ave. and York St. Hour of service, 11 A. M. Rev. William H. Ramsay, 1616 Fourth Ave.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. J. C. Hodgins, 682 Astor St.

Minneapolis, Minn. First Unitarian Society. Hour of service, 10:45 A. M. Rev. Henry M. Simmons, 803 Mary Pl.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M. Rev. Hedley Hall.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. and 7 P. M. Without minister.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass Streets. Hour of service, 10:45 A. M. Rev. Newton Mann. P. O. Box 63.

Orb, Neb.—People's Unitarian Church of Ord. Hour of service, 11 A. M. Rev. Reuben Shaw Barrow.

Pueblo, Colo.—Unity Church, Cowet and Ninth Sts. Hours of service, 11 A. M. and 8 P. M. Rev. G. H. Rice, 819 Court. St.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. Charles W. Pearson, 212 S. Twelfth St.

St. Joseph, Mo.—Unity Church, Ninth St., between Edmond and Felix Sts. Hour of service, 8 P. M. Rev. Charles Ferguson, 3925 Oak St., Kansas City, Mo.

St. Louis, Mo.—Church of the Messiah, Garrison Ave. and Locust St. Hour of service, 11 A. M. Rev. John W. Day, 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 2110 Waverly Pl.

St. Paul, Minn.—Unity Church, Wabasha St. and Summit Ave. Hour of service, 11 A. M. Rev. Richard W. Boynton, 414 Ashland Ave.

Serena, Ill.—Pleasant Hill Church. Hour of service, 10:45. Supplies.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service 7 p. m. alternate Sundays.—Rev. B. A. Hills.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 2416 Fulton St.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. Abram Wyman, 105 Greenwood Ave.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 785 Notre Dame St.

Winnipeg, Manitoba.—All Souls' Unitarian Church, Manitoba Hall. Hour of service, 7 P. M. Rev. H. F. M. Ross, 297 Redwood Ave.

"Let us all join hands and help, for today we are alive together."

NATIONAL ALLIANCE OF
UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Charles T. Catlin, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty-fourth St., New York.

Vice-Presidents—Miss Fannie Field, The Auburndale, Mt. Auburn, Cincinnati, Ohio; Mrs. Emma Noble Delano, 6531 Yale Ave., Chicago, Ill.; Mrs. David Utter, 1557 Logan Ave., Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, coöperation and fellowship.

THE CHICAGO ASSOCIATE ALLIANCE OF
UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Mrs. E. C. Dudley, President, 1619 Indiana Ave., Chicago.

Miss Marian M. Lewis, Secretary, 37 Ashland Blvd., Chicago.

Miss Frances Le Baron, Chairman of Postoffice Mission, 32 Woodland Park, Chicago.

Composed of the Branches in Church of the Messiah, Unity Church and Third Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Miss Fannie Field, The Auburndale, Mt. Auburn; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President, Mrs. Mary S. Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. E. A. Stevens, 5 Lake View Ave.; Secretary, Mrs. Martha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Helen Morgan, 432 Fifth St.; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. M. V. Bonsall; Secretary, Miss Muriel Tatem, 83 Tenth St. Meetings alternate Saturdays at 2 P. M.

Toledo.—Toledo Branch Woman's Alliance. President, Mrs. J. E. Gilson, 302 Columbia St.; Secretary, Mrs. F. L. Geddes, 2202 Fulton St. Meetings first Monday of each month at 10 A. M.

MICHIGAN.

Director, Mrs. Hiram Marks, 57 Sibley St., Detroit.

Ann Arbor.—Ladies' Union, First Unitarian Church. President, Mrs. W. H. Pettee, 554 Thompson St.; Secretary, Mrs. Frank Leverett, 312 N. Thayer St. Meetings every Wednesday at 2:30 P. M.

Brooklyn.—Woman's Alliance, People's Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Mount Pleasant.—Ladies' Union, First Unitarian Society. President, Mrs. Dr. Getchell; Secretary, Mrs. A. Borden. Meetings alternate Tuesdays at 2 P. M.

Sherwood.—Women's Alliance. President, Mrs. Maude L. Seymour; Secretary, Mrs. E. J. Swain. Meetings first Thursday of every month at 2:30 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. E. E. Newbert, 318 E. Nineteenth St.; Secretary, Mrs. H. B. Heywood, 1004 N. Jersey St. Meetings first Monday of each month at 3 P. M.

ILLINOIS.

Director, Mrs. Abby Bigelow Foote, 1622 Oak St., Evanston.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Miss Belle Macfarland, 220 E. Forty-eighth St.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. James L. Rowe, 5 Chalmers Pl.; Secretary, Mrs. H. F. Griggs, 1127 Montana St. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. E. N. Delano, 6531 Yale Ave.; Secretary, Mrs. W. C. Clark, 921 Walnut St. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. Alexander Clark, 926 Judson Ave.; Secretary, Mrs. George C. Richardson, 1406 Chicago Ave. Meetings twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President, Mrs. E. E. Taylor; Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. Emma Beebe; Secretary, Mrs. J. Niles Wheeler. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. B. B. Carter; Secretary, Mrs. F. F. Temple. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. Charles Dimick, 433 Sixth Ave., North. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. A. H. Norman, 1206 Ninth St., South, Minneapolis.

Adrian.—Adrian Branch. President, Mrs. W. J. Thompson; Secretary, Mrs. Eva C. Tinnes. Meetings every Thursday at 2:30 P. M.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. H. V. Goetchins, 5137 London Rd.; Secretary, Mrs. H. C. Marshall, 2302 E. Fifth St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. V. I. Voorhees, 2302 E. Twenty-fifth St.; Secretary, Mrs. M. P. Hobart, 501 Forest Ave. Meetings first Wednesday of each month at 2:30 P. M.

St. Paul.—Unity Church Branch. President, Mrs. C. H Clark, 467 Holly Ave.; Secretary, Miss Delie E. Chaney, 604 Rondo Heights. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Mary G. Upham, 146 Martin St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. F. C. Hannahs, 368 Market St.; Secretary, Mrs. F. J. Gottfredsen, 210 Deming St. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings second Wednesday of each month at 3 P. M.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stowell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Pl. Meetings second Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July. Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Gazelle Stevens Sharp. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Mrs. B. F. Shambaugh, North Clinton St.; Secretary, Mrs. Lizzie Cheney-Ward, 228 N. Clinton St. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. W. J. Roberts, 723 Orleans St.; Secretary, Mrs. Emma S. Heller, 1112 High St. Meetings Monday afternoons.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenandoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. J. D. Stevens, 3112 Garfield Ave.; Secretary, Mrs. Frederick Smith, 219 W. Armour Blvd. Meeting every Friday at 2 P. M.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. H. N. Robinson, 2741 Penn St.; Secretary, Miss Emma L. Ransom, 321 N. Tenth St. Meetings every Wednesday at 2:30 P. M.

St. Louis.—Eliot Society. President, Mrs. John W. Day, 320 N. Newstead Ave.; Secretary, Mrs. Rufus A. Lewis, 4334 Laclede Ave. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Charles V. Mersereau, 3830 Shenandoah St.; Secretary, Mrs. Branch H. Colby, 3934 Shenandoah St. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

NEBRASKA.

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. M. W. Ensignm, 1005 E St.; Secretary, Mrs. C. R. Mawe, 1705 N St. Meetings first Wednesday of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. W. Smith, 987 W. Twenty-fifth St.; Secretary, Mrs. William Alderson, 3855 Seward St. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle, People's Unitarian Church. President, Mrs. E. M. Foster; Secretary, Mrs. George A. Parkins. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. John Boyd Davis, 1255 Lincoln Ave. Denver.

Denver.—Unity Church Alliance. President, Mrs. David Utter, 1557 Logan Ave.; Secretary, Mrs. Wm. E. Hutton, 2346 Gilpin St. Meetings every Thursday at 2:30 P. M.

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T. A. Gage; Secretary, Mrs. Ida Warren. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. J. B. Ware, 209 W. Eleventh St.; Secretary, Mrs. Heber Rice, 819 Court St. Meetings second Wednesday of each month at 2:30 P. M.

A Directory of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.
Bradford, Mrs. Mary D., Stevens Point, Wis.
Butler, Mr. D. B., Frankfort, Mich.
Day, Mr. J. B. P., Castana, Iowa.
Du Comb, Mrs. Frank, Hammond, Ind.
Forbes, Mrs. Clara S., Champaign, Ill.
Hatch, Mrs. Isabel, Springfield, Ill.
Holden, Mrs. Hannah, Manly, Iowa.
Hawley, Mrs. Robert, Warren, Ill.
Marsh, Mr. J. E., Big Rapids, Mich.
Marshall, Mr. G. M., Kilbourn, Wis.
Munsell, Dr. L. S., Beaver, Okla.
Porter, Dr. H. L., Seneca, Mo.
Richardson, Mrs. Victoria, Princeton, Ill.
Shea, Mrs. L. C., Danville, Ill.
Smith, Mrs. S. A., Excelsior Springs, Mo.
Spear, Mrs. Susan S., Riverside, Ill.
Turner, Dr. A. B. S., Colfax, Iowa.
Williams, Major Chas. H., Baraboo, Wis.